

**TERMS.**  
**The Principia**  
Published Weekly, for the PRINCIPIA ASSOCIATION  
at No. 104 William Street, near John St.  
Rev. WILLIAM GOODLAD, D. D., Editors.  
Rev. G. B. Cheever, D. D., D. C., Editors.  
J. W. ALDEN, Publisher.  
Taxes: Two dollars a year, in advance.  
Two dollars and fifty cents, if payment be delayed six months.  
Postage: Six cents in addition for the paper delivered by carrier within Brooklyn or New York.  
ADVERTISEMENTS.—Ten cents a line for each insertion, payable in advance.  
Advertisers amounting to  
\$20.00 20 per cent discount.  
\$30.00 30 " " "  
\$40.00 40 " " "  
\$50.00 and upwards, 50 " " "  
NOTICES.—All religious and other notices will be had gratis, except in addition to the above.  
Letters directed to Rev. WILLIAM GOODLAD, Editor, or Rev. M. B. WILLIAMS, must be superscribed with our Post-Office No. 4381, or we shall be subjected to a uniform postage.  
All checks or drafts should be made payable to J. W. ALDEN, or order, and all remittances and business communications directed to J. W. ALDEN, Publisher, Box 4381, New-York."

## GOD'S METHOD OF CONQUEST AND COLONIZATION.

A Discourse by Rev. Dr. Cleaver in the church of the Puritans, the evening of Feb. 22, 1863, on Isaiah 58: 9-12. If thou take away from the midst of these the yoke—the Lord shall guide thee continually—and then shall raise up the foundations of many generations.

This is the invitation and command from heaven to a new and righteous empire. If we obey God, we are building our state anew, excluding slavery.

That is the purpose and behest of the divine overruling among us, that we may become the restorer of paths to dwell in, that we may lay a new social and civil foundation, in accordance with humanity and justice. That is the condition of the divine blessing, "If ye take away from among you the yoke."

There never was such a providence with any nation; never such a rebellion, disruption and war, and apparent destruction, and in the midst of it all, a restraint for a season, of the causes and progress of the ruin, and a voice calling from the skies to reconstruct and rebuild; a pointing out of the injustice and mischief of our former State, the iniquity that produced the overthrow, and a command to build anew, excluding that evil, to build on principles of pure justice. It is as if God had arrested an explosion in mid air, or the fall of a vast building, and while the walls hung in fragments, had commanded the survivors to remove from the foundations the provocations of the ruin, which done, he would let them settle back in righteousness and strength.

### WHAT GOD INTENDS.

1. God will have this country governed by justice, or not at all. If we will not accept of God's government, nor execute for him that form of government which he has given us, in freedom and justice for all, we can have no government but anarchy.

We have reason to believe that God is engaged in a process of overturning and reorganizing society in this country for the progress of his Kingdom. By the earthquake of this rebellion, God has opened the sepulchre in which our freedom lay buried under the lid of the slave-oligarchy, with the clops and dirt of political slave doctrines interred in the grave. God has opened the sepulchre, and its prisoner has come forth, but bound hand and foot with grave cloths. The command of a divine Saviour is upon us to complete this miracle; he commands us to loose him and let him go. Release the resurrected genius of Constitutional freedom from the shroud in which the pro-slavery undertakers swathed him in their coffin. Loose him, and send him forth proclaiming liberty.

### EXAMPLE FROM GOD'S METHOD WITH THE HEBREWS.

4. The Hebrews were brought out of Egypt to establish a Divine Republic in Canaan. Before they advanced in battle array upon the promised land, before they began their conquest, they had confiscated every foot of the territory, and divided it to the army, apportioning the possessions for each tribe and family. They did not issue the proclamation of conquest without also preparing for the holding and disposal of those conquests.

Where their armies marched, there they were to settle. It was not a mere life tenure, expiring with the life of the landed proprietors; they could never have conquered or civilized the country on such a plan; they would have been ejected as squatters, or endured only on condition of tribute, on such a plan. God's plan for them of conquest and actual settlement with the land in fee simple, was the only plan by which they could hold it. Accordingly, just so far as they failed to fulfill those conditions by sparing the inhabitants, just so far they built up a chronic rebellion, and the bottom soil to be stirred towards the light or visited with moisture. But these are only preparatory processes, and we must sow to ourselves in righteousness, if we would reap in mercy. It is not by war, but by law, that God plants; it is by war that he clears the land, and if necessary burns it over by fire, for planting. His settlers carry, not the sword, alone, to clear the way, but the implements of farming and the bags of seed, the system of morality, the statutes all prepared, and the frame-work of a new society, ready to be put up, even in the wilderness.

Are we ready for this process? Are we willing to obey God, and to colonize and possess the land on his principles of freedom, justice, righteoussness? If not, if we mean to carry Egypt with us, and to renew Egyptian institutions and society, which would be equivalent to a return into Egypt, then we will wait till the carcasses of all the traitors are buried in the wilderness, till all the bones penetrated with this pro-slavery virus lie bleaching there. God can take time for this experiment, if we compel him by our sins, and he will do it. If it takes a forty years' war, he will make us endure that, rather than a party conquer and possess the land, who after all are found to maintain the right of slavery as fundamentally as the rebels dispossessed. It is quite as well to let the old devil stay, as to empty and sweep the chambers of the house only for the purpose of inviting new ones. It remains to be seen whether we prove ourselves worthy to go in and possess the land, whether we are willing to do it on God's principles.

### GO'D'S WISDOM AGAINST OUR WILL.

Your Union, which you said could not be dissolved, is broken in sunder; the slavery, which you said could not be interfered with, God has compelled you to interfere against; the slaves whom you said you would put down with United States bayonets, if they made insurrection, you have been compelled to declare free, and to pledge them your protection against all the efforts of their rebel masters; the negroes, whom you so despised and treated with such infidelity, that you scorned the thought of admitting them to the ranks as soldiers, you have been compelled to call upon to recruit your armies, and fight for your own deliverance. The money, which you said could not and would not pay for the wages or the freedom of the slaves, you have been compelled to spend for your own freedom, more than a thousand millions a year. The slave property which you said was sacred, and proposed an amendment of the Constitution in behalf of its sacredness, has become, by your own war measures, worth not so much as the rage of the rebel confederacy.

### GOD WILL HAVE JUST AND RIGHTEOUS LAWS.

3. A demand is beginning to be made for the disposal of the lands at the South forfeited by the treason of this rebellion, that they be placed within reach of parties ready to purchase for the sake of settlement upon them. Families are ready, Christian families, with most patriotic and benevolent objects, for the salvation of the country, for the deliverance and elevation of the enslaved, for the moral redemption of the South, to buy and occupy and devote themselves to this work. They must have a foothold on the soil. They must have the fee simple. They cannot colonize on such a precarious tenure as that of a mere life lease of land dependent on the life of the rebel owner, so that on the occurrence of his death, they would be swept from their homestead, compelled to give way to the families of rebels, who

# The Principia.

## First Principles in Religion, Morals, Government, and the Economy of Life.

VOL. IV.—NO. 1.

NEW-YORK, THURSDAY, APRIL 9, 1863.

WHOLE NO. 157.

have only been waiting to repossess their territory. For such is the extraordinary folly, the fatuity of our government in this thing, that the confederation bill, or what should have been such, is deprived of its justice in the matter of penalty, and of its energy as an agency for crushing the rebellion, and is turned into a species of life insurance for the benefit of the families of traitors.

There is a maxim—*inter arma silent leges*—which has been perverted to mean that laws must be silent, have no right to speak in the midst of war; a most horrid as well as stupid absurdity. The maxim is a feature in the description of the terrible evils, miseries and wrongs of war. It is one of the elements of horror in war, that laws are superseded by force, morality and justice by violence. This ought not to be the case, will not be the case, in a just war, conducted on God's principles, for God's purposes. It was not the case with the Hebrews. "So far from law being silent in the midst of war, it never spoke with so much majesty. The war itself was carried on by law, and was but a forerunner for the planting of the whole system of law, the throne of eternal justice. So it ought to be with us. Among our battles, law should speak and be executed by them.

### FREE DOM AND LAND IN FREE SIMPLE.

We never can conquer and subdue by arms alone. We must carry thither, and plant there, our civilization, our morality, our domestic institutions, our school-houses, churches, educational systems, freedom of speech, equal laws, farming by free wages, free labor. Unless we do this, the overrunning of the territory by our armies will be a mere oversight and failure of the real object. It will be but a short possession; for the United States government are withdrawn, their forces will return, and all their habits, with them. We must leave the fee simple, in possession of colonists from our own armies, and then and thus take permanent possession, and give security for another life, a new order of things, a generation of free men and free institutions.

But to this end there must be the fee simple in our power. To leave the fee simple in the possession of the rebel families, while our title is only an uncertain lease, ending at all events with the life of the traitor, is to give security for prolonging the treason, and reestablishing its hold upon the country. Nothing good can be effected with out the fee simple. The computation of the account as to contrabands stands thus. They have brought in for this government 700,000 dollars; they have cost this government 300,000 dollars; the net profit from them are 400,000 dollars. There are any number of North American laborers, of equal numbers, that would suffer themselves to be thus treated, but bargained for, as a nuisance, trampled down as a social caste? Is there any other class of laborers that has not suffered the government 400,000 dollars?

To whom does this money belong? Have the slaveholders, to whom the government have been paying compensation money for their slave property, ever netted the government any profit? They have ever netted the government or the country anything but robbery, immorality, rebellion and the wrath of God? Yet costly courts can be constituted, and salaried judges appointed, to consider and secure the chains of slaveholders for compensation, without a murmur as to the expense. If any attempt had been made to establish such courts in behalf of the negroes, to support such a system, for settling the accounts of the enslaved, and securing justice, for them, or even merely protecting them from injustice, the country would be shaken at rage.

We are yet very far from such a return of judgment unto righteousness as God requires. We are not yet willing to do justly, for justice' sake, and because God requires it. We still regard our own interests as the gold, and resort to the arts which they have been so bent on, to subdue us, in which things could be learned, and resist the temptations, at every step, to let it go. They would take for their muddles, for the foundation of their oligarchy, the labouring portion of society; they would keep them in ignorance; they would trample them down; it is the kindest claim of such a power and right of slavery, as inherent in a Sovereign State, that such an inferior class there must be written in this book.

Which may the Lord forbid, by bringing us to a timely repentance, through his infinite mercy, Amen.

not its enemies interpret, according to the law of God. We must have such a policy, such statutes, such a government, by justice and righteousness, that all manner of caste, attainer of injustice, oppression, cruelty, shall be prevented by it, and only the right secured as its result, for all the inhabitants of the land; a system that takes in all the inhabitants as freemen, makes them such, and keeps them such, by righteous law, excluding all contrary laws and precedents. We must have such a state of things that when our own manna fails we may eat of the old corn of the land, as God's corn, no longer ground up with the ergots and darnels and intoxicating poisons that the heathen used to prefer, with passions set on fire of hell, and used to eat with relish under the dogma of their religion, of its being the true bread from heaven. We must have a Constitution that shall sift out, winnow out, the poison, and provide pure grain, instead of rejecting the grain, and giving us the poison.

NO RIGHT IN OUR GOVERNMENT TO INTERFERE.

This monstrosity has been announced and argued in the Senate of the United States, in the case of Missouri, and not an individual has met this bold and arrogant impurity with the declaration that our government would be bound to interpose its own Constitutional authority against such wickedness.

It does not need any other authority than that of the very nature of all government as ordained of God for justice, to put down such wickedness by the power of the sword. Such wickedness, such a chain of cruelty and oppression as the sovereign right of a state against a portion of its citizens to make slaves of them, the sovereign inalienable right of the majority against the minority, is the destruction of government; and the attempt to put it in execution would be a rebellion against God and man in every respect as had that of the Southern Confederacy attempting to construct itself on the blood and bones of four millions of the African race is bondage. Yet the very persons who deny the right of insurrection, and pretend that it would be the duty of the United States government to put down insurrection in any State by force, claim, nevertheless, the right of insurrection on the part of any sovereign state which may choose to enslave, and claim it to be a Constitutional obligation on the part of the United States to guarantee, and not interpose against that right. A sovereign right to enslave whom it pleases, and so right in the government of such cruelty!

AUGACITY AND IMPURITY OF THIS CLAIM OF SOVEREIGNTY FOR SLAVERY.

8. The right is claimed in behalf of a State where there is no slavery. It is claimed that if the State choose it, it can set up slavery, and constitute slaveholding and slaveholders by law. But who are to be the slaves, supposing there were no black men? Shall they be foreigners or natives, English, Irish, Spanish, Dutch, French, Austrians, Turks, Russians, Arabs, Patagonians, Chinese, or native born Americans? No master who, the right to enslave is the same, and a government and people that dare put that right into their Constitution, or claim it by law, would not long hesitate as to victims. They would take for their muddles, for the foundation of their oligarchy, the labouring portion of society; they would keep them in ignorance; they would trample them down; it is the kindest claim of such a power and right of slavery, as inherent in a Sovereign State, that such an inferior class there must be written in this book.

Which may the Lord forbid, by bringing us to a timely repentance, through his infinite mercy, Amen.

ENGLISH VIEW

OF THE PROSPECTS OF THE REBELS, AND OF OUR STRATEGY AND ENERGY.

—

FROM GEN. THOMPSON, in the Bradford Advertiser.

—

The prospect of the rebels, as often happens, at first was hopeful. It required great talent, much self-sacrifice, and a spirit of enterprise, to make such a system as in which things could be learned, and resist the temptations, at every step, to let it go. They were the foreigners to the land, and he broke the jaws of the wicked, and plucked the spoil out of his teeth. Here we have the two great branches of civil government, namely, Protection of the rights of the weak, and God's protection of the rights of the powerful. This we seek to awaken the righteous indignation of the nation against that nefarious institution—slavery—which has caused all this sorrow and death.

Eternal vigilance is the price of liberty!

Even now, we have painful evidence that many are ready again to compromise with the arrogant slave power—leave it to further corrupt the nation, and ultimate in another murderous rebellion.

Better that many more noble young men be sacrificed, if need be, than that the whole nation be morally debauched by a consent to the enslavement of the millions already proclaimed free.

Let the Christian and liberty-loving voice of the nation be raised so loud and so long that the faithless shall not dare to attempt another "covenant with death."

The following lines were written by a relative of the deceased, younger than he, and native of the same County.

In the quiet, lonely grave yard,

Beneath the green grass lying,

Rests the form of a soldier boy

For whom sad hearts are sighing.

He went—for his country called him—

With a noble heart and true;

He fought for Freedom and Country;

But fell by a rebel crew.

Only his form returned to us;

The spirit had flown away,

To meet the loved ones gone before,

In the realms of endless day.

L. A. F.

### "CONTINGENT FUND."

This fund is for the circulation of the Principia among the soldiers, officers, and chaplains of our army—missionaries in the southern and western fields—and ministers of the gospel, who will act as agents in extending the circulation of the paper.

Those who contribute are requested to state to which of the above classes they wish their funds applied, or whether they will leave it discretionary with the Trustees.

All donations will be acknowledged through the mail, and receipt for the same sent to the parties with the donor's name in every case, when practicable.

J. W. ALDEN,  
Treasurer and Publisher.

### ONE HUNDRED AGENTS WANTED!

To canvass for subscribers for this paper, to whom liberal commission will be paid. Apply to the Publisher, 104 William St., New-York, or address by mail, J. W. ALDEN, Box 4381, N. Y.

### ANOTHER SACRIFICE.

OBITUARY.

Among those that fell at the battle, at Augusta, Bracken Co. Ky. Sept. 27th 1862, was Virgil E. Gregg, son of John D. Gregg, of that County.

Virgil E. Gregg at the time of his death was aged nineteen years and six months.

He was a noble youth, of more than ordinary promise. He was upright in life, and an ardent and sincere follower of the meek and lowly Jesus.

He had been trained in a family—such as is rarely found in Kentucky; where all are lovers of liberty, industry, intelligence, and piety. Among the journals familiar in his father's house were the American Missionary, Principia, and other kindred journals.

From earliest youth Liberty was a passion of his soul, and when the rebels invaded his native State and threatened his native County he rallied with others, to the common defence and support of government. On the day referred to, he fell by a rebel shot. He was a martyr to the cause of right and of government. In national calamities and judgments it often occurs that the innocent fall with the guilty. In this fall his worthy parents sorrow not as those who have no hope. They have hope for his future happiness and well being. They, too, have hope that his innocent blood, along with that of others, will serve to awaken the righteous indignation of the nation against that nefarious institution—slavery—which has caused all this sorrow and death.

Eternal vigilance is the price of liberty!

Even now, we have painful evidence that many are ready again to compromise with the arrogant slave power—leave it to further corrupt the nation, and ultimate in another murderous rebellion.

Better that many more noble young men be sacrificed, if need be, than that the whole nation be morally debauched by a consent to the enslavement of the millions already proclaimed free.

Let the Christian and liberty-loving voice of the nation be raised so loud and so long that the faithless shall not dare to attempt another "covenant with death."

The following lines were written by a relative of the deceased, younger than he, and native of the same County.

In the quiet, lonely grave yard,

Beneath the green grass lying,

Rests the form of a soldier boy

For whom sad hearts are sighing.

He went—for his country called him—

With a noble heart and true;

He fought for Freedom and Country;

But fell by a rebel crew.

Only his form returned to us;

The spirit had flown away,

</

## The Principia.

NEW-YORK, THURSDAY, APRIL 9, 1863

**Course of Lectures**—The course of lectures advertised some weeks ago to be held at the Church of the Puritans, on Union Square, and postponed until now, for various reasons, commenced last evening, under favorable auspices by Rev. Dr. Cheever. His subject was, "Can a State end its own citizens?" A more extended notice will be given hereafter.

**Rev. Dr. Cheever's sermon**, delivered in the Senate Chamber of the United States, Feb. 15, 1863, and published in our last issue, is also published in pamphlet form and may be had at our office at three cents per copy. Also a few hundred copies of the *Principia* containing the same sermon, and at the same price.

**VOL. IV.—THE WORK TO BE DONE.**

With this week's issue we commence a new volume of the *Principia*. The fifty-two weeks that are to comprise it, will, beyond all doubt, make up the most eventful year in history of the present generation. In it, the destinies of this nation are to be settled. The stupendous controversy now going on between it and the Supreme Ruler of the Universe is to be decided. Which party is to come off victorious the people well know, if their Government at Washington do not. If those who have the conduct of the war continue to ignore God's authority, everybody of even common intelligence knows that national ruin is the consequence. So long as the United States Government continues in rebellion against God's government, it will be utterly impossible for it to put down the rebellion against itself. Is God to help rebels to conquer rebels? For more than half a century he has been ringing in the ears of all Rebeldom the same command, "let my people go;" that was thundered in the ear of Pharaoh by his servant Moses. For half a century that command has been unheeded. He now turns to the North and repeats the same command with unmistakable signs, and with entirely changed circumstances. Our Government resists and undertakes to pull off on God a partial emancipation—not in obedience to his command: Oh! no; but as a "military necessity" to be ignored when the necessity passes away. Not in obedience to our constitution which is in perfect accord with God's law and therefore the supreme law of the land but as a war measure, to last only while the war lasts, and then to be ignored and the supreme power of the United States to be yielded up to the several States who will promise loyalty to it. This is the controversy, and not a daily paper in the land to plant its feet on our own blessed Constitution, except to trample it down.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

Then again, it is a mistake, and a departure from justice, and a degradation of our cause, to treat with such a rebellion, or to offer any conditions of peace, while the rebellion continues. Unconditional submission or continued war should be the alternative; but the offer to buy off the rebellion by a guarantee of success in its main object, is the most fatal precedent that any nation that thinks of continued existence and a respectable government for itself, could have adopted. It is the insurance of future rebellions, that this is disposed of so easily, by the accomplishment of its object; if this can be ended, not only without punishment, nor merely with a general amnesty, but with a guarantee that the purpose of the rebellion shall be respected, a practical acknowledgment that it was right. No terms should ever be made with rebels against a righteous government, while their arms are in their hands. The peace of future generations demands that such a rebellion be unconditionally subdued.

**NICKEL CENTS, COPPERHEAD SAGACITY, AND CONSERVATIVE CHRISTIAN PATRIOTISM.**

Not long since we saw an account of some hogheads of nickel cents that had been found in a warehouse. They had been kept from use and hoarded for a higher price. But the weight of them was such that they caused the building to settle, giving such signs of weakness, as led to an examination, which resulted in the discovery of this enormous quantity of hoarded metal. It was not a hundred miles from the office of some members of the Publishing Committee of the Tract Society.

This hoard was copperhead patriotism. It was an example of conservative expediency waiting for a price. It was an illustration of the wisdom of silence, until it becomes popular and profitable to speak out.

There has been a vast deal of this hoarding and conservative Christian patriotism, in our country, waiting for a market. Surely this is an understanding and a wise people. What folly it would have been, what want of tact it would have manifested, to bring out radical opinions, to speak against slavery, at a time when such opinions were unpopular, and such speech only exposed the speaker to a loss of influence and reputation. When truth was uncertain and at a discount, then there was no prudent way but to hoard it up for a market, to wait till it becomes popular and profitable to speak out.

If this be not the goal that "H. G." of the *N. Y. Tribune* is driving toward, what is it? When he reaches it, if he ever does, how far will he be from the coveted home of the "Copperheads," and how thick will be the partition between their lodging-rooms? How shall either of them get there without joining teams?

If the "junior partner" of the late firm of Seward, Weed, and Greeley<sup>1</sup> is envious of getting back into the old partnership again, he should duly notify his present associates, the Progressive Republicans. Perhaps this is his method of advertising it in the *Tribune*—all right provided it is properly understood by all concerned. As for the *Tribune*, if its game is to compete with the *Herald* for city patronage, it is on the right track, provided the city remains conservative; only it must not forget to remain its anti-slavery editorials, and must count upon a corresponding loss of country admirers. The tactics of playing fast and loose, riding two horses, always hazardous, is daily becoming more so, as earnest men are on the increase. The game, in the Whig party, lasted a long time, and built up its fortunes, but dug its grave for it in the end.

Are we judging too severely? All we have hitherto seen, is the inevitable result, under trying circumstances, of the openly advocated policy of diverging from the abstract right, in pursuit of the expedient, in order to be "practical business men." Neither "H. G." nor the *Tribune* will deny that this maxim has been their guiding star, and is still so. This has brought them into their present predicament. No doubt they honestly deprecate the whole brood of Copperheads, but they exist, and "things must be taken as they are." As "the least of two evils," they would content to be swallowed up by the Copperheads, rather than by Jeff. Davis, though at the risk of being re-swallowed, Copperhead and all, by Davis himself, next week, and by his father, the Evil One, three weeks later—for, would they not have gained a respite of four full weeks, by the policy?

**General Butler wanted in New Orleans.**—A naval officer at New Orleans writes to a friend in this city as follows, under date of "NEW ORLEANS, March 24, 1863.

General Butler's speech is a blow for freedom. It lays down a programme for the conduct of the war, which, if the Administration would follow it out, would speedily crush the rebellion. But Messrs. Seward and Halleck seem to have very different views. At any rate, Gen. Butler, along with Fremont, Phelps, and others, whose determination to put down slavery has been demonstrated, is excluded from "any opportunity to serve and save their country. How long shall this treasonable strategy be continued?

Gen. Butler's view of conscience and the Constitution, "as prompted by a Christian education in New England," and requiring him "to support the system of slavery" until the rebellion "releas'd him, to follow the dictates of his own conscience untrammeled," is a very instructive commentary on the nature of the morality taught in our churches. The Constitution interpreted to sustain slavery, has been proclaimed as the supreme law of conscience, any thing in God's law to the contrary, notwithstanding; and not until the slaveholders, by rebelling against the Constitution themselves, set us the example, were they at liberty to obey God, and execute justice, and proclaim freedom as superior to the Constitution. We were never at liberty to follow the dictates of God's law and humanity, and to rebel against slavery, until the slaveholders rebelled against us. This is the doctrine of the democracy of this country. But General Butler has dared to proclaim, at length, war against slavery to the uttermost, and he intimated in his letter that the war must not cease, till not only the rebellion, but its cause was utterly annihilated. He thus stands foremost of the Republicans as well as Democrats in the determination to put down slavery, and fulfil the emancipating proclamation of the President.

Gen. Butler is in favor of a thorough confis-

ation, taking away the property of the rebels, and not bestowing it on their families, or securing it to them.

He would give their lands in fee-simple to volunteer soldiers, and loyal purchasers from the government.

He is in favor of treating them as foreign enemies to be conquered, and the States governed as territories, to be re-admitted into the Union only under the law and provisions of the United States, as Congress shall determine.

He would extinguish slavery. In this respect his views seem to have been misunderstood or misinterpreted in some quarters. In the New York *Times*, for example, Gen. Butler is affirmed to hold as follows: "He would arm the slaves to aid in crushing the rebellion, and, after that is done, it is for the government of the United States to decide whether they shall have slaves any longer."

Gen. Butler has no where intimated that the United States Government can hold slaves, or can decide that the slaves of the rebels shall remain slaves. He holds on the contrary, that the proclamation of the President has set them free forever, and neither government nor people have any right to re-enslave them. He declares that the slaves have become our citizens, and ought to be armed to fight for us. If any one questions whether they will fight, he simply says, Try them!

**TREASON AT THE NORTH.**

There is no treason at the South, against God and our country, worse than that which begins to be put forth at the North, in the shape of the assertion of a sovereign right of States to enslave their citizens. It is not only affirmed that rebels should be formed (if you will not call it the old one) by a new compact, which would admit the now seceded States on the precise terms wherein most of them first became constituent members of our Union?

That is as "H. G." constructs the Constitution, admit the now seceded States, with slavery, and with the "State Right" of maintaining it perpetually.

Still further "H. G." says:

"I hold that should our Government find itself unable to restore the Union, with slavery abolished in the States and Districts aforesaid" (meaning those included in the President's proclamation of freedom), "yet able to restore it as it was before the rebellion, then I hold that the slaves should be formed (if you will not call it the old one) by a new compact, which would admit the now seceded States on the precise terms wherein most of them first became constituent members of our Union?"

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.

Who does not see that such sentiments are strengthening the rebellion? They make the cause of the rebels seem righteous in their own eyes, since they are fighting for the supremacy of a State right, which leading politicians and philanthropists in the North claim to be sovereign and constitutional.

And such sentiments and utterances prepare the way for an ignominious compromise and peace, with the restoration of slavery and its pretended guarantees, as before.

The incredible absurdity, as well as impurity of such doctrines might make us believe the assertion of them, by any man, to be a hoax, but the respectable names attached to them, bid any man such an imagination, as well as the vehicles in which they are broached.



## Family Miscellany.

For the Principia.

THE AWAKENING.

Was it a dream, a fairy dream,  
Was it a gleam, a sudden gleam,  
That moved my spirit so?  
That wakened me, a dreaming child,  
As simple as a floweret wild—  
Woke me up to woman's years,  
Woman's grief, and woman's tears?  
Beautiful was the golden eye;  
That met my opening eyes;  
Radiant as the colors bright  
That gladd the eastern skies;  
When morning breaks, a morn in spring,  
And all in nature wakes to sing  
Praises to the God above  
For his overflowing love.  
Spring was upon the earth, and fair  
Are days in sunny June,  
When pulses, both of life and air,  
Are kept in perfect tune:—  
Yes; spring was in my heart, that day,  
And all around me seemed to say,  
"Life is love; we mark its hours  
Only by the opening flowers!"

Pleasant and soft such music fell

Upon my listening ear—

Over my heart was thrown a spell

That even yet is dear;

Though long ago that vision bright,

Was buried in the shades of night;

And I learned that life was given

Not alone to dream of heaven.

Slowly the years have passed away,

Since that bright morn in spring;

And, as I sit and muse to day,

What thoughts drift memory bring!

I'm sitting in the very seat;

Where first I heard those accents sweet—

But so changed in every part,

One by one the tear drops start.

Yet am I stronger now than then,

And I have better grown;

Surely I cannot murmur, when

Such fruitful seed was sown,

That spite of frost, and chilling rain,

It yields at last the pleasant grain,

Gives me buds and blooming flowers,

Fragrant as Elysian bowers.

Rich is the fruit that sorrow bears,

And sweet the mellow bloom

That purified affection wears,

Arising from the tomb.

Where, months and years it may have lain,

Till wakened into life again

By the warmth of heavenly love

Falling on it from above.

What though to day life seems to me

To wear a soft-lined hue—

Over my head I still can see

A sky of azure blue;

And voices whisper in my ear,

So soft I fancy angels near—

"Life is but the opening ray

Of the dawn of endless day."

E. N.

## THE LITTLE DRUMMER.

On the field of battle,  
"Neath the starlit sky,  
Wear'y little Charlie  
Laid him down to die.

Many deeds of valor  
Worthy ve'ns grey,  
Mid the dreadful carnage,  
He had done that day.

Wounded now and helpless,  
On that southern plain  
Sank the little drummer,  
Ne'er to rise again.

But one fear remained—  
Will his courage fail?  
Will he flee in terror  
From the horseman pale? \*

Happy little Charlie!

Not a sign of fear

Marked his youthful features

As the doe drew near.

Death had found him waiting

With his armor on;

Soon the strife was ended,

And the victory won,

Not alone he conquered;

For a mighty arm,

Like a shield of mercy,

Kept his soul from harm.

Through each weary conflict

Christ was ever nigh.

Happy little drummer,

Fit to live or die.

REV. G. L. S.

Child's Paper.

IF WE KNEW.

If we knew the cares and crosses  
Crowding around our neighbor's way:—  
If we knew the little losses,  
Sorely grievous, day by day,  
Would we then oft' chide him  
For little that he gains?

Leaving on his heart a shadow,  
We know the clouds above us,

But good blessings there,

Would we turn away all troubling?

In our blind and weak despair?

Would we shrink from little shadows,

Lying on the dewy grass?

While 'tis only birds of Eden,

Just in mercy dying?

If we knew the silent story,

Quivering through the heart of pain,

Would our womanhood dare dom them,

Back to haunts of guilt again?

Life hath many a tangled crossing;

Joy hath many a break in 'o woe,

And the cheeks, fair-washed are whitest,

This the blessed angels know.

Let us do our duty;

For the other's better living;

And have toward e'erthing nature,

Cherish good and still survives;

So that when our disrobed spirits

Sear to realms of light again,

We may say, "Dear Father, judge us

As we judged our fellow-men."

For the Principia.

THE CHILDREN OF THE COVENANT,

OR, THE CHRISTIAN FAMILY.

BY MRS. MARIA GOODELL FROST.\*

## CHAPTER XIII.

FAITH REWARDED.

The eventful day at last arrived; a never to be forgotten one, in Elmwood. Mrs. Stanley's emotions were too deep for utterance, in human language, but from the depths of her soul a continual welling up of gratitude and praise found acceptance at the throne of the Eternal. The father and son spent an hour of prayer together, in the little study, and then Mr. Stanley asked Clarence a few questions, gave a word of advice, and they separated to prepare for service.

It was customary, in Elmwood, for persons uniting with the church to give an account of their religious experience, or the Sabbath, that all who wished might have an opportunity to hear and be benefited.

Mrs. Deny thought it might be for Leila's spiritual good to attend, on this occasion, and as she seemed better, and the day was favorable, she brought out her shawl and bonnet, and commenced brushing her hair.

"The Woodbridge's ain't no meetin' folks," said she, "but dear me, Leily, how I do wish Netty could go!"

\* Entered according to act of Congress, in the year 1862, by Mrs. Maria Goodell Frost, in the Clerk's Office of the District Court of the United States, for the Southern District of New-York.

"Netty said she should," said Leila.  
"Well, it ain't very likely the Squire will be willing, he is very set against meetings, and such meetings, particular."

"I think it is strange," said Leila; "he is a very pleasant man."

"So he is, socially, but he is dreadful bitter against the church. Now that man lives on what he calls the inconsistencies of christians."

"He does not believe in a change of heart," said Leila; "I have heard him say so."

"That's because he never saw the plague of his own," said Miss Deny.

"He says there is not any such thing as *for-giveness*," said Leila.

"O, well, Leily, now I can see right through Squire Woodbridge. I have known him ever since he was young. There was a time when he come very near submitting to God, but he could not seem to break down. Just as he was coming to the point, he says: 'Lord I have done so many good things that I can't!' and there he stood ever since."

"He has done a great many good things," said Leila.

"To be sure he has, Leily, and its ruin of him, because he is a livin' on works. He's one of them that will cry 'Lord! Lord! havn't I done this, and that, and the other thing?' The Lord is looking on the heart, all the time."

"He wants to have us do good," said Leila.

"He requires that, of course, and if the heart is right; we will do good. If the heart ain't right, there is no tellin' what we will do."

The subject of these remarks was at this moment in the quiet enjoyment of cigar and a political newspaper in the pleasant, open piano of his fine country house.

As he had not been known to enter a church, for many years, Netty approached him with some reluctance."

"Pa, I want to go to church."

"That comes of visiting at the Deacon's so much. I expect, Netty, they are trying to convert you."

"No indeed, father," said Netty, "they have not said anything about it; but Clarence Stanley is going to join the church, to-day, and I want to be there."

"Mabel," said her father, "you have seemed thoughtful, to-day. I am glad to see it. And now let me ask if you do not feel a desire to join with Clarence, in the good way he has chosen?"

"Yes, father, I should love to be like Clarence. I should love to be a Christian, if I only knew how to begin."

"Surely Mabel, you cannot plead ignorance of the way that has been so clearly pointed out to you this afternoon."

"But father, I have so many difficulties that Clarence knows nothing about. In the first place, every body loves Clarence, and then, as he has said, to-day, the Lord has done a great deal for him."

"Do you not think, Mabel, that the Lord has done a great deal for you?"

"He thinks he has experienced religion," said Netty.

"He has got a new heart," said little Fannie Woodbridge, "and I want to go and hear all about it?"

"A new heart, Fannie! What's that?"

"I do not know. I want to go, and find out," replied Fannie.

"It's all a sham," said Mr. Woodbridge.

"That Clarence Stanley is a remarkable child; he always was good; it is natural for him to do exactly right; nobody can tell of any thing he ever did wrong. His heart does not need changing. There is not anything strange or mysterious about his case; it is all a humbug."

"Why pa, I think it is very strange and mysterious for anybody to be so good, and never do wrong," said little Fannie.

"Dey ever do wrong, Fannie?"

"O, yes, almost every day, I think its awful hard work to be good, a minute."

"I do not know, father," answered Mabel, seriously.

"Do you find it any easier to become a Christian, now, Mabel, than it was one year ago?"

Mabel confessed that she did not.

"You will find, my dear, as you grow older, that so far from being easier to stop sinning, it will be more difficult. Your habits are more trying, then it is true that you have more need of trying. It is to make all men better and happier without knowing it!"

"We don't suppose that flowers know how sweet they are. We have watched them. But as far as we can find out their thoughts, flowers are just as modest as they are beautiful."

These roses before me, saffron, lamarque, and saffron, with their geranium leaves, and carnations, with seeming to know me, have made me happy for a day. Yet they stand huddled together in my pitcher without seeming to know my thoughts of them, or the gracious work which they are doing; and how much more is it to have a disposition that carries with it, involuntarily, sweetness, calmness, courage, hope and happiness, to all who are near? Yet this is the portion of good nature in real, large-minded, strong-natured man! When it has made him happy it has scarcely been its office!

In this world, there is so much real sorrow, and such unnecessary grief of fret and worry; where burdens are so heavy, and the way so long; where men stumble in rough paths, and so many to push them down rather than help them up; where tears are as common as smiles and hearts ache so easily, but are poorly fed on higher joys, how grateful ought we to be that God sends along, here and there, a natural heart-singer—a man whose nature is large and luminous, and who, by his very carriage and spontaneous actions, calms, cheers, and helps his fellows. God bless the good nature, for they bless everybody else.—H. W. Beecher.

At that time, and hastened to prepare a simple meal, that the family might be sea-soned at the 5 o'clock prayer meeting.

"No, indeed," replied May. "I would expect her to be just as she is, very, very happy. And, pa, I mean to ask God, before I go to sleep, if he won't make me his little girl, for Jesus' sake."

Tears of joy filled that father's eyes, but fearing she might mistake them for tears of sadness, he said cheerfully, "God will bless my precious one, and keep her close to him through life and death, if she will henceforth love and obey him."

"Yes, dear papa," said the child, earnestly.

"I will give my heart to Jesus, and ask him to help me be good."

"And then, with a bright smile, she added, "I will make very, very happy to know that I am his little girl."

CHR. TIMES.

been thrown away. There was no time to be lost. "Come, John, come!" said the Superintendent; "what are you doing to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it out to take with me. My dear dead mother put the lining into this old jacket for me. This was a piece of her dress, and all is all I shall have to remember her by."

And as the poor boy thought of that dear mother's love, and of the sad death-bed scene in the old garret where she died, he covered his face with his hands, and sobbed as if his heart would break.

But the train was about leaving, and John thrust the little piece of calico into his bosom.

DEMONSTRATED FROM THE HEBREW AND GREEK SCRIPTURE BY REV. GEORGE B. CHEEVER, D. D., PASTOR OF THE CHURCH OF THE PURITANS.

FOR SALE AT THE OFFICE OF THE PRINCIPIA, 104 WILLIAM STREET, NEW YORK. PRICE \$1. POSTAGE 25 CENTS.

## THE GUILT OF SLAVERY AND THE CRIME OF SLAVERYHOLDING.

Demonstrated from the Hebrew and Greek Scripture by Rev. George B. Cheever, D. D., Pastor of the Church of the Puritans.

For Sale at the Office of the Principia, 104 William Street, New